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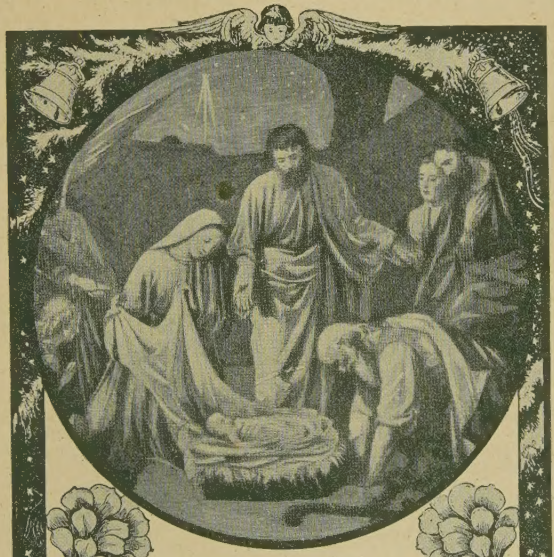

Behold, He comes in manner mild,
For unto us is born a child,
Yet Son of God is He;
For unto us a Son is given
Who comes with all the might of heaven,
The Saviour, Christ to be.

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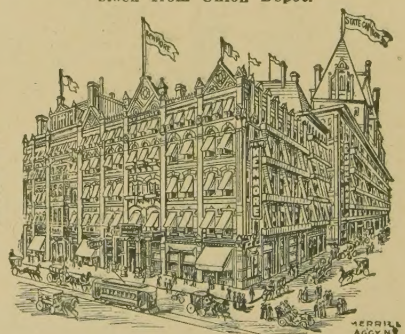

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Of the Church—By the Church—For the Church

Luther League Review

Faith in the King of Kings

Christmas Thoughts

BY ANNA M. LANDIS.

VERSE BY ERLE GREINER.

IT was night, quiet and tranquillity rested over the little town of Bethlehem. On the hillsides of Judea the shepherds were guarding their flocks from the ravages of wild animals. These shepherds, like their fellowmen, were waiting, yes, longing for a better time to come, when the yoke of Rome would be lifted from their necks and they would be a free people. Had they not heard somewhere, and surely they were not mistaken, that at one time in the history of the world a prophet by the name of Malachi had said: "But unto you that fear my name shall the Sun of Righteousness arise with healing in his

wings," and had not other of the prophets written of One who should come to redeem Israel? They had heard this story repeated so oft from their youth up, that it seemed like a dream; yet as they sat beside their sheep, these thoughts were uppermost in their minds:

"We are weary, so weary, of waiting
And watching for the promised King;
Oh, when *can* we look for fulfillment,
Of that which the prophets sing?
The Father has ceased to be near us,
The years have been dark so long,
No prophet has spoken for ages,
To whom can our land belong?"

Slowly but surely:

"The stars, in the sky, took a brilliant hue,
And flashed the reply, 'To the God *we* do!'"

"Yes," replied the shepherds, "but gloom and darkness of ignorance has spread a mantle over the whole earth. We have no prophets with us now as did our forefathers who lived hundreds of years ago. We long for the Messiah to come when He will rule over Israel.

"We are weary, so weary, of waiting,
And our faith, it is almost gone;
The night is so black, and the morning
It seems it will never dawn.
The promise was given so many years,
That some day the Saviour would come,
And make all the sad earth gladly rejoice—
Ah, why can't He make earth home?"

Filled with thoughts of the approaching day, these lowly shepherds beheld the stars in their celestial brightness. The world was still resting from the toils and cares of the previous day, unmindful of the great event which already had come to pass in the little town of Bethlehem, but listen:

"The breeze passing by, did softly reply,
'He is coming, even now He is nigh.'"

"We are weary, so weary, of waiting,
And watching for the King of Kings;
Is it true that free grace and full pardon,
To this burdened earth He brings?
And what shall He say when He sees us?
And what shall we do when we meet?
Will our faith keep apace with His glory,
And can we His words repeat?"

"The breeze seemed to swell to a glad, sweet strain,
And the stars grew brighter than ever again;
Above and around came an angel throng,
That sang o'er and o'er a wonderful song."

The heavens opened, and an angelic messenger came with these comforting words to the affrighted shepherds; "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord," and even before the wonderful message had been proclaimed, a multitude of the heavenly host joined the heralder of joy, and all united in the glad refrain, "Glory to God in the highest, and on earth peace, good-will toward men."

No longer afraid, and not even waiting for the day to dawn, the shepherds hastened to Bethlehem to see the Infant Saviour. It was now that a wonderfully strange thing happened. Hoary sages, or wise men from the Gentile countries of the Far East, had seen a star of peculiar brilliancy in the heavens. They studied it, and finally left their homes and loved ones and followed where the celestial body led them. Laden with precious gifts, they reached the manger cradle wherein lay the tiny infant. They, like the shepherds, knelt before the world's Redeemer, and worshipped and proclaimed Him the Desire of the Nations—the King of Kings. At His feet these aged pilgrims laid their most precious treasures, and thence departed feeling glad that they had seen Him, their cherished hope and guiding star.

Dear Leaguers, let us think for a moment of the great and mighty ones who had ruled in Israel, and all seemed well; yet they in their humanity failed, and one by one, because of their forgetfulness of God, perished from the earth. One must come to conquer—Israel must awaken to a realization of Him who should come with healing in his wing to minister unto sin-sick humanity. Our faith in the King of Kings must be like that which prompted the wise men of old to leave all and follow the star in search of our King.

Faith stands by the cross and points us to our Star of Hope—even Jesus, the Saviour of mankind. The cross, as was foreshadowed by the prophets and the psalmist, was to be that upon which He would suffer death for the redeeming of the world. The cross has become the sign of the Church and all who are united with the visible body of saints can truly rejoice in the thought, "By this sign ye shall conquer!"

Faith in the King of Kings brings peace, joy, confidence and promise of eternal life, and it was this faith which caused the wise men

to forsake (sacrifice) all to the end that they might follow the star of hope wherever it might lead. Yes, there was cross-bearing even as they gazed triumphantly upon the guiding star to which their faith pointed. Was their journey in vain—was it worth the sacrifice? First, it gave them peace of mind and joy to look upon the Holy Child; second, it gave them confidence in the world's Messiah; and, third, it gave them the assurance that through Him all who do His will shall have eternal life. Therefore we conclude that the reward far exceeded the sacrifice.

A beautiful lesson is taught us from the visit of these hoary sages, namely that their love to the new-born King found expression not only in words, but deeds as well—they worshiped Him, they gave Him gifts, and they proclaimed Him to others. The Christmas joy was too great for them to withhold from their fellow men. The whole world must be saved and even these Gentile sages must make known the glad message though they did not fully understand it themselves: "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

Christ's advent was a joyful occasion—it was the fulfillment of prophecy. Gloom and sadness was dispelled for the Light of the World had come. As each recurring Christmas season comes, we seek the manger cradle anew, and the Church visible, which has not ceased to proclaim the blessed story since the beginning of the Christian era, emphasizes more forcibly the welcome invitation, Come and worship the infant Saviour.

Christmas, the birthday of our King, is a happy occasion; it is a time when all selfishness is laid aside, and when love enters the heart. We cannot think of Christmas without thinking of the wonderful love of God, the Father, in sending to the world His beloved Son as a precious gift to all mankind. We should love Him because He first loved us, and we should manifest our love by being kindly affectionate, one toward another with brotherly love. If we have been selfish heretofore, let us forget it all, and may this Christmas be the beginning of a truly spiritual life within us. Cross-bearing will then become a joy instead of a sorrow, and the sacrifices of the Christian man or woman for the promotion of the Saviour's Kingdom will bring victory to the Church militant.

Once more we gaze upon the scene of the first Christmas time, and to the shepherds, and to all since their day who may have lost faith in the King of Kings we would say:

"O shepherds, watching for the King of Kings,
Have faith in your Saviour, the promise He brings.
In Bethlehem's town, in a manger laid,
In swaddling clothes, you will find Him arrayed.
But He is the King you have waited for long,
His Glory the burden of our glad song,
Peace be to the earth, and to men good-will,
All glory to God in the highest still!"

The Christmas Heart

BY REV. FRED V. CHRIST

HINDOO philosophy makes much of the thought world.

It even goes so far as to say that each one of us is surrounded by his own atmosphere of thought, which can be put on and off as a garment. It says also that our influence and our happiness arise from this surrounding medium of thought. But I think that more probably our aura of influence arises directly out of the heart. Men whom we remember and revere the most and who have left their deepest impress on the world, have been not so much men of education, of brains, of thought, as they have been men of heart force.

It is from the heart that love arises—and it is, after all, love which conquers, enchains us and rules us. But whatever the theory may be, this much is certain, that Edward Harriden, although he was a man of superior mental equipment, a man with a great fund of knowledge, and great depth of learning and judgment, yet, withal, he was very unhappy. His heart was dead.

Through long years of struggle for wealth, his heart, his finer impulses and affections had been entirely obliterated by the one engrossing passion for dollars.

Men pointed to Mr. Harriden and said: "There is the richest man in the city." But no one expressed a desire to change places with him. With this death of his heart his

friends had gone away one by one—until now he was alone. Alone in the midst of life. His money had built a wall around him, shutting him away from the beauties of nature, from the blessings of friendship, from the comforts of love.

He was alone in the midst of society. On Christmas Eve he sat and meditated upon his life. He remembered the Christmastides of long ago. He remembered, but felt not. He wished that he might laugh, or weep, or dance, but alas! he could not. He only remembered. He recalled the supreme joy of his youthful homecomings, to spend the holidays, after the grind of college. He saw again his father's pride at the learning he displayed to the people of his native town. And his mother's hope for her son that he should be good and great. Memories as blessed as life *then* but now only ashes—the quality all gone with the death of his heart.

"I wonder if the sight of a Christmas tree and the songs wouldn't do me good?" he said to himself. "I believe I will go to church. I hope they won't put me out," he added cynically, as he put on his coat. He was not a frequent attendant at church. He went out. As he walked along the crowded thoroughfares he felt his utter loneliness. The sight of the people did not console him. It only heightened his feeling of isolation. Yet in his helplessness he peered eagerly into the faces of all, hoping and looking for, he knew not what.

He saw misery, but it was a *feeling* misery. He saw happiness and it was the happiness of the heart. He saw all shades of suffering and gladness, yet upon no face did he see the unutterable despair which he felt sure was reflected from his own. So poignant became his mental sorrow that he turned from the study of the crowd to the study of the windows—hoping to find diversion. He did not find it and was turning away when his attention was attracted by the figure of a little girl who was looking into a brightly lighted show window filled with candies and pretty toys.

The little girl had her eyes fixed upon the pretty things so that he could not see her face. He could only see that she was a very poor little girl, thinly clad, and emaciated, and that she looked forlorn and forgotten, standing there in the light with so many beautiful things.

As he walked toward her, led by curiosity, he caught a vision of her face as it was reflected in the window, and it seemed as if it were the image of his own face. True, her face was paler and sadder than his own. It was a different face from his, but there was an indefinable something—the atmosphere, the general effect which made him think he was looking at his own reflection. "It seems foolish," he said to himself as he walked closer to the little girl. The child heard his footsteps and turned to face him.

Life is a circle, we swing high and we swing low, and if we watch we will see that to swing too far one way is practically the same as swinging too far the other way. Edward Harriden had swung too far forward. The little girl had swung—or had been swung—too far backward. The look the man saw in those great sad eyes of the girl was the same hopeless, dead look which he had beheld as a reflection and recognized as his own.

This recognition made him feel better, for he realized that he was no longer alone. His misery was shared, and he was sharing a sorrow. As this feeling of fellowship crept over him he became interested in the girl.

"Are you cold?" he asked her in his foolish joy, but before she could answer he said, "Would you like some of those nice things?" "Will you come with me?"

The child stared a moment; the question was too much for her perplexed mind. Then she nodded her head quickly as she said "Uh huh!"

The sign of recognition came as a faint light of early dawn into his eyes and into the eyes of the little girl. As he took her hand and they walked to the door of the store to enter, there was a real feeling of fellowship in their hand clasps. Each one had been wandering in a far land—alone—he in a land of plenty, she in one of poverty—but each—alone. He lifted the little girl up in his arms, that she might see the wonders of the Christmas counter. "Which—what do you want?" he said, hesitatingly.

The little girl did not answer; she had lapsed into open eyed wonder.

"Would you like one of those bright stars?" he said. Then he ceased to ask questions, but picked up a silver and gold toy and handed it to the child. She understood—and grasped the toy eagerly.

It seemed to the man as if he were creating beauty, there was such a change coming over the child, and recognizing the transforming power of a gift, he heaped upon the won-

dering little girl toys, dolls, candies, until she was utterly overwhelmed.

Then they started down street. The man remembered that he was on his way to the Christmas tree and decided to take the little girl.

"Would you like to go to the Christmas tree?" he asked.

"Yes," she said, being willing and glad to go anywhere with a man so good. They walked on. Nothing so important had ever happened in the man's life, and surely nothing so joyful and of such greatness had ever happened to the girl.

When they arrived at the church they found it brightly lighted and beautifully decorated to commemorate the birth of our Saviour. Over the altar hung a brilliant and wonderful star of Bethlehem. Garlands and draperies festooned the walls, and to one side, in front, stood the joy of all good folks, a Christmas tree lighted with many candles and hanging full of presents for the children.

All around were the children in glad excitement at the good time anticipated. Their hearts were bubbling over with merriment.

The little girl and the man were seated by the usher. The organ played and a beautiful lady sang a Christmas song. Then children dressed like angels talked and sang the glad tidings of great joy. Good will filled the church and the Spirit of Christ was present and pervasive in very truth.

The infectious heart beats of the children melted the hard heart of the man. He realized that there was something wrong with him, yet he could not define nor explain the defect. He was interested very much—but at the same time he felt and knew that he was not taking a part in the exercises as the others about him were. He tried to solve the difficulty—but failed. Then he listened passively and light came at last.

A rich voice began to sing:

"Cold winter comes with icy footstep speedy,
And many hearts are filled with doubt and fear.
Our duty 'tis to help the poor and needy,
"Who have no home or but a hovel drear."

Now he knew. He had helped no one—whom *could* he help. He listened, waiting and expectant.

A pretty little girl appeared, dressed in rags and in poverty. She was so beautiful that no one could mistake her for a really poor girl. She began to recite as if she were poor and forsaken, and in a sympathetic childish voice she began:

"I am only a poor little beggar girl;
Life is nothing to me but sadness.
I am poor, I am lonely, I am sad, I am sick;
My heart never sings in its gladness."

The man had become so interested in the program that not until the sight of the speaker recalled him did he think of the little girl whom he had befriended. He looked around—she was gone.

The little speaker was beginning the second stanza when there was a shuffling of feet at her side. She turned—and the congregation turned with her.

There was the *real,* poor, little girl with her arms full of the presents which the man had given her. As one absorbed in thought she walked to the little speaker. At first there was a murmur of delight at the dramatic effect which was produced. But as the little ragged figure approached and was unrecognized by anyone in the congregation it became very quiet and expectant.

The pale, haggard, little girl walked straight on regardless of the gaze of all. Then as she neared the little speaker she held out to her her arms full of her gifts.

"Here," she said, with a tremor in her voice. "You can have some of my things, I've got enough, anyway."

The little child, the pathetic look, the quavering voice, and the spirit of love manifested, left no dry eyes in that assembly of people.

And above all others the man, as he sat and looked at that love, felt a thrill of sorrow which shook his life to its foundations. God was driving the money changers from the temple in a new way, but with joy-giving results. As the past years were being broken from the heart of the man his life began to glow. He felt the new impulse—the joy which was actuating all of those people. It was the spirit of giving, which is the spirit of life and of love.

The little speaker took the gifts because she was used to that and she did not understand the rest. Then the poor little girl turned and walked back to where the man sat. She took her seat beside him and looked up into his face with a smile warmer than sunshine, and with eyes which quickened his heart into a springtide.

As the eyes of the people rested upon the man he again felt his loneliness, for he was practically a stranger in the church and he

felt like an intruder. The first thing his new heart did was to condemn his past life.

But as he was sinking into the valley of despair a little hand stole into his and he felt a tired head nestle in his lap. He laid his hand upon her head and as the choir sang carols of joy a wonderful peace came over his life.

There was no longer death—only life. There was no longer the awful isolation and emptiness, but all through him vibrated the feeling of fellowship and filled his heart with abounding joy and peace.

He realized that giving is greater than receiving, that happiness is not in what we get but in what we give, and that love and charity are greater than selfishness and great wealth. In his old age the man had only begun to live. Through caring for one little waif he had become friendly with the whole world. Through helping one soul, he had gone on and on in his love until at last by loving all he became beloved of all.

The little girl's love was knit to his love and a new heart was born. The heart of love—the heart of Christ. The Christmas Heart.

"The Liberality of Seton"

BY EMMA GERBERDING LIPPARD

THE minister was so pitifully young! As he sat beside his mother in the plain little room which he called the study, and raised his face smilingly to hers, he looked more like a schoolboy than a pastor. To be sure there were lines in his face and his color was rather wan, but the light slanting in through the window showed all too plainly that these were the work of illness rather than of years.

His illness was over now, however, and his busy little mother, who had come such a long way to nurse him, had begun the packing for her return. "Never mind, Clifford, dear," she was saying as she bent over the scanty little trunk. "It has been mighty hard on you this year. And I know it was foolish of me to spend so much on coming here to 'tend you. And it was still more foolish for you to send for me, with your hard earned money. But, then, when you think your oldest son is dying. There, now! What cheerful things I'm saying to you! You didn't die and you're almost well and everything's all right now. As for the money, of course Jim has offered to stay out of school and work next term."

"Mother, mother, it hasn't come to that yet. You know I can get along just as before and never miss the little I gave you. Your being here was worth much more than that to me." He tried to make his smile gay and natural.

"Dear boy, you think I don't know what it means to you. But I know you and Sallie too well. This year of waiting has been mighty hard on her, poor girl. You are all she has in the world, and this sickness means at least another year, with every bit of the savings gone. But you mustn't worry now, Clifford. It'll all come right, I know. Surely your people can help you out some, and will, too. And if not now, cheer up, Christmas is coming!"

"You don't know the people of Riverville, mother," said the young man with a quiet sigh. He had not tried to show her, during her stay among them, just what manner of people his really were. She came from a quiet place in the South where the benign old pastor was the best loved man in the community. To give him gifts or to make him comfortable was counted a great privilege. She, herself, had often done without little luxuries and comforts that she might in some small way show her appreciation of the good man's services. In her community the greatest ambition of each mother's heart was that among her children might be born one who would become a "preacher," to devote himself to the Lord's work. It was with this worthy ambition that Mrs. Martin had implanted and nurtured in her son's bosom the desire to enter the ministry. Fame or wealth held no place in her thoughts. Her one wish was that her boy might live a life of service.

When his call came to a bustling, grasping manufacturing town the worldly circumstances of the people did not receive the consideration of either mother or son. But both were moved to tears of thankfulness over the thought of the vast opportunity of service in such a place. The boy had written back nothing of the nature of his people. Always his letters were full of his work and his plans, both to his mother and his sweetheart.

From his scanty salary he was sending

home enough to keep his younger brother in school. And by living in the frugal style to which he had been brought up he managed to put by a little each month toward his wedding fund. Meanwhile the girl for whom he was saving was teaching school, and being an orphan she had come to live with his widowed mother.

The people of Riverville were of a narrow, avaricious type which needs severe shaking before it can be persuaded to leave the old shell of prejudice. They looked on a pastor who was paid by them as an employee of theirs who was making his living by ministering to their spiritual wants. As to any closer relationship between pastor and parish they cared for none. In order to be respectable in this world and the next they must own such property as a church and a preacher, and so they had one of each.

The young minister's predecessor had been a man well suited to the place. He preached twice on Sunday, conducted a small Sunday school, and held a prayer meeting once a week for those who cared to come. Meanwhile he smoked his pipe, enjoyed what hospitality he received and asked for no more; let the young folks alone and did not probe too deeply into the sleeping conscience of the manufacturers. Nor did he trouble the growing slum district, nor disturb the purses of his members. Riverville was not a town of wealth, although it had an appearance of elegance. The people were ambitious for worldly things, grasping for fleeting comforts, vain of the looks of their town. They had laid their old pastor to rest with tears of genuine regret, and at once began to look for the cheapest man they could get to succeed him.

At the first rousing missionary sermon the new pastor gave them they looked about in alarm. When he mentioned their duty to their neighbors in the slums they first noticed his youth and began to speak of his inexperience. But when he asked the missionary superintendent to preach for them they raised a real, live protest, and took things into their own hands. "We're not used to 'begging' sermons and it's not what we're paying for," one deacon explained. "We're poor folks, with no money to spare for them heathens what's born to be damned for the glory of God."

Clifford soon found that they had little enough money for even the needs of the parish, and although he grew to love many of his people, found real companions among the more intelligent and came real close to others through their trials and afflictions, still, he missed the warmth of the relationship he had hoped to attain to. And when his sickness came upon him he felt that he must have his little mother by him or be alone, indeed.

The homes of Riverville struck Mrs. Martin as luxurious beyond her imaginings. The artificial style which reigned in the town seemed to her, who could hardly picture anything that was not genuine, a sign of peculiar wealth and elegance. Maid servants were sent with inquiries about her son. Carriages often stood at his door. Hothouse flowers, a rare luxury in her town, graced his table. (Clifford did not tell her they came from the wife of a florist. Nor did he let her see the grocery bill nor tell her what rent he paid, lest his salary which semed ample to her, might dwindle in her mind.)

"Surely, after all this sickness they will love him more than ever, and at least make him a good Christmas purse," she thought, as her train rumbled southward. "And the next time he sends for me I'll send Sallie instead and then they'll just have to be married," she added as she tried to sleep in her hard, cramped seat.

Clifford himself had no such idle dreams. He wrote his sweetheart, slowly and sadly, that circumstances would not permit his coming for her as soon as he had intended, and as soon as his slow convalescence permitted he was hard at work again. Some of his fondest illusions were gone forever. Hopes of raising Riverville to a plane of higher ideals were quenched. There were lines about his mouth that would be called hard in an older man. But the deacons were more pleased with the boyish pastor than before his illness. Sometimes he was tempted to fall into the lines of the man before him, lay aside his responsibility, please the people and take it easy. But his conscience had been too strictly trained to allow him the luxury of ease.

Often he wondered why his lot had not been cast in some mission field where he could train up his flock to be generous and charitable from their youth. The incongruity of his youth urging against the hardness of their age struck him painfully. Riverville had grown old in stinginess.

Christmas came on apace. Festivities became the order of the day. Clifford found himself sensitive to chill since his illness and was absolutely obliged to spend his Christmas

savings, meagre beyond belief, for warmer clothing.

One afternoon he was shivering at a formal tea among a crowd of women stiff with style. He was unconsciously noting their comfortable wraps and thinking for the hundredth time of the little fur he had planned to send Sallie. "It's all up now," he was thinking mournfully. "And, of course, she'll understand, but the kid, poor Jim! I've never let a Christmas pass without something for him. If there is a Christmas purse it'll be too late. What?" this aloud. "I am wanted you say, good afternoon, ladies."

It was a deathbed to which he was called. A young girl was dying, unconscious of those about her. "Fred, will you never come?" she called, as her father ushered Martin into the room. "Father will let you come now. Do come, Fred."

"It's her beau. She's been callin' and callin' for him. He's a no account feller enough, but I wish he could be got at tonight." "Gone West," he added in answer to the young man's questioning eyes.

The girl on the bed was frail and fair like Sallie. She looked at Clifford with a feverish stare and all at once she smiled and her eyes shone with peace. "You have come, dear, I knew father would forgive. Dear father, you didn't know Fred." She was holding his hand in both her hot ones. Her talk rambled on happily. "Fred, it is good to have you and father both here."

How like Sallie she was! For hours the young pastor sat there thinking many things. Before she fell asleep he read to her, and softly prayed. Drowsily she confessed her faith, always believing that her lover was ministering to her. Just before midnight she entered her last rest.

After the strain was over, the first agony of the father past, the young man's tired nerves gave way, and looking at the still sweet face before him he broke down into boyish sobs. Ashamed and humiliated he begged the old man's pardon. "I am not quite strong yet," he said weakly.

"God help ye, ye're only a boy," said Mr. Seton, kindly. "And maybe got a sweetheart yourself somewhere?" he added.

"Yes, yes, and so much like her," Clifford answered. Old Mr. Seton never forgot his agitation, nor how bravely he mastered it, and how helpful he was in the days that followed.

"It's in days of sorrer and trial that a man appreciates a preacher like him," he said. "The old man before him was all right in jolly times, but at a funeral he was sort of lackin'."

Seton was known as a stingy man even in Riverville, where each cent was counted before being used. His daughter's clothes had all been well known and commented on, and any girl in the parish could tell you how many (or rather how few) coats she had had during her life. The thought of a funeral fee never entered his head.

Christmas Eve came at last to the whole world, including Riverville. The day had brought something to Clifford which exceeded his wildest hopes, a call to a young city church in a place after his own heart. Confusion reigned in his brain. "Shall I go?" "Shall I stay?" he kept asking again and again. "Stay, what is there to stay for? Stiff formality! No hope of progress! Fight if I speak of expansion! Disappointment if I hope for improvement! Poverty, loneliness! Go! A homey place, people full of heart, whom I know and love already! Every hope of building up, expanding, working out into neglected districts. A home for mother and Sallie right away. Better salary, cheaper living. Shall I go?"

Something in his heart said "No," at the same time that his brain was saying "Yes." "Why not?" said brain. "Because," said heart and conscience, "any one could do well in the new field. Those people will advance by themselves." "Any old stick will suit them here," said brain. "Only a growing man can lead them to growth here. With a stick they would be satisfied and lost, lost, lost!" The word echoed through his heart.

He had little time for thought or prayer over the subject that day, and tried to put it from his mind. But all unconsciously he kept up the struggle. At last, involuntarily, he made the subconscious resolution, "If they show any regard for me by their Christmas gifts, if they give me even a respectable Christmas purse I'll stay, if not, I will go."

The joy bells were pealing sweetly and Nature had covered the grimy city with a soft, white Christmas covering when he made this resolution and started out for the church service. Some way, the decision having been reached, the struggle in his inward consciousness subsided. Something of the blessed Christmas peace of his boyhood came over

him as he trod his lonely way. Joy was in the air; he could not help but drink it in.

The service was tranquil and soul feeding. Riverville gift giving never made much of a display and held little space in the service of the night. But half to his surprise Clifford was presented with a glittering purse, given with a flowery speech and accepted gravely. The decision of his life lay in that little parcel. His hand trembled as he opened it. A crisp bill shook in his hand. Ten dollars, is that really all? There was no other. More than his hand trembled now. A quick, fierce resolution to rise and announce his resignation flashed over him, but Sallie's face in its sweet patience swam before his eyes and he sat still.

After the service he hurried around by Mr. Seton's store. "Mother shall have the oil stove she's been wanting so long. This will just get it. I'll pack and ship it tonight," he thought. "Seton will surely open up and get it for me." Of course he would. The young man's kindness during his time of trial had softened the old miser's heart more than any one knew.

"The ile stove is it? For your mother you say? And how about that gal of yours," he said, as he bustled about the cold, dimly lighted store full of chilly hardware. "Hope you've got something for her, too, haint you?"

"I have some books ready to send her," he answered. It was true he had a little packet of much prized volumes of his own and a warm muffler he needed himself ready at home. But he had not mailed them for he had hoped against hope that after tonight he might be able to get the fur even if late. Something of the wistfulness in his face caught the old man's eye. It brought back the scene of his daughter's deathbed and the boyishness Martin had displayed that night. Hurriedly he looked about the shop. He had never been known to give a gift in his whole life. But suddenly an impulse of generosity was upon him. Nothing expensive, of course, his natural avarice warned him, but something to help out this poor lonely boy.

"See here," he said as he turned about. "I know what they gived you at the church wasn't much. I told 'em myself the rich ones were mighty mean! We poor fellers can't help it, and you've blowed it all in for your ma! Look here, I want to give you something." He pressed something into his pastor's hand. Martin looked at it with a lump in his throat. Like a revelation it came to him what a supreme effort the very act of giving cost a man like this. Next came the thought of Jim, poor Jimmie in school, who had never gone without a gift from him before! And here was a knife, a dandy jack knife worth at least a dollar, and he could send it off at once!

Trudging about in the snow, carrying the heavy oil stove, the books and the knife, back again home with empty arms and empty purse, the spirit of the boy some way came back to Clifford Leaning against a fence, in the pale moonlight, he shook all the cares and responsibilities of his office to the winds, in one long, hearty, youthful, mirthful laugh!

"How hard," he gasped at last. "Oh how hard it was for the old fellow to give away a jack knife! How hard it would be to teach him to really give!"

After he became grave again he said: "He saved the day for me, though, and for Riverville, for surely if I can get a Christmas gift out of the stingiest man in the place I can do something with the rest. And the Lord helping me I'll stay and try."

In after years, when the hard struggle was over and the spirit of the place was greatly changed, he often thanked God secretly for the liberality of Seton, which saved that Christmas for Riverville and Jim.

A Crusader Forgiving His Enemy

There is a story of a Crusader who had gone to fight in the Holy Land in those foolish wars of that time, and was taken prisoner by a Turk, who used him very cruelly. At last money was given to the Turk, for ransom. At great cost the knight was set free from his cruel prison, where his hardships and sufferings had almost ended his life. The war went on, and one day it chanced that this same Turk was taken prisoner by the soldiers of the knight, who brought him before their master. There they stood face to face. The tables had turned, and the prisoner was now master of his former tyrant. The knight thought a little as he looked at his captive, and then he said: "So it is my turn now; what do you expect from me?" "Retribution," said the Turk. "Yes," said the knight, "you shall have the retribution of a Christian. If you will not fight against us you shall go safely to your home in peace, for the Christ we serve has said, 'Love your enemies.'" It is great—it is Godlike to be merciful.

Book Reviews

The Letters of Martin Luther. Selected and Translated by Margaret A. Currie. Pp. 482. Macmillan & Co., London, New York, etc.

It is but a sign of the times that such a publication should appear from other than Lutheran sources. Here are gathered some five hundred or more letters, largely brief and personal ones, and translated into excellent English. Successful effort has often been made to reproduce the pithy and humorous and vigorous turns of the original. Certainly nothing can better lead one into a personal touch with the spirit of a man than to read his letters. And what a spirit is revealed constantly through these pages! Faith is the keynote throughout. Firmness, as resulting, is manifest. What other man's letters are so unvaryingly full of Christ? Perfect kindliness, simplicity, childlikeness, are here also. The same perfect adaptability and wideness of nature are seen which made him the author of his Battle Hymn and his Cradle Song. It is rest and strength as one is led on to read letter after letter.

Christian Worship: Its Principles and Forms. By Rev. J. W. Richard, D.D., LL.D., and Rev. F. V. N. Painter, D.D. Second Edition, Revised, pp. 368. $1.50. Lutheran Publication Society, Philadelphia.

The first edition of this publication was fully recognized as providing a ready summary of the history of Christian worship, the development of its forms, the principles which guide it. Much attention is properly given to the Lutheran conception of worship and its forms, with analysis thereof. Our American "Common Service" receives special treatment, but the authors are evidently not altogether friendly to its form. Some portions seem unfortunately polemic, and mar thus the value of such a work. Added chapters are given on "The Word in Relation to the Other Means of Grace" and "The Ministry in Relation to Worship"; these are by the late Rev. M. Valentine, D. D., LL. D.

Mission Studies. Outlines of Missionary Principles and Practice. By Prof. Edward Pfeiffer. Pp. 279. 75 cents net (postage 10 cents). Lutheran Book Concern, Columbus, Ohio. Send orders to the author, 1091 Franklin avenue, Columbus.

Here is a practical book for study in school, church and home. Beginning as a series of notes by the author for class lectures on Evangelistics, it has developed into a more popular development for all who are interested. It is a guide for study more than a merely attractive appeal. Beginning with missionary principles in general, especially with reference to foreign missions, it proceeds to home and inner missions, and closes with considerations as to the nurture of missionary life in the Church. The foundation for missionary enterprise is searchingly examined, and the practical operation thereof is suggestively analyzed. For our own Church the book has special value and deserves earnest study. Pastors can profit much thereby. Classes and societies have here abundant material for discussion. Individuals will understand better the why and how of the Church's zealous endeavor. A limited bibliography for further study is appended.

Missionary Services and Hymnal. A Manual for Woman's and Young People's Missionary Societies. General Literature Committee, W. H. & F. M. S., Lutheran Church, 22 E. Lanvale street, Baltimore.

This is the seventh edition of this helpful handbook, containing suggestions for leaders, twenty-four orders of service (some of them fitted for seasons of the Church year), and over one hundred selected hymns.

Zannie, the Basketmaker's Boy. Pp 92. 25 cents; $2.40 per dozen.
Bread upon the Waters. Pp. 135. 30 cents; $3 per dozen.

These two interesting narratives are by Rev. G. Lose, a good story teller, and are published by the Lutheran Book Concern, 57 East Main street, Columbus, Ohio. They are good, new Christmas books.

Junior Luther League Helper. Published by the Luther League of America. Luther League Review, P. O. Box 876, New York.

We call attention here also to this valuable addition to Luther League handbooks. It provides excellent material for special Bible study in addition to the topics for Junior Leagues. Its forty pages are suggestive of many things. As an instance, there is an excellent little catechism on the life of Christ, covering eight pages. Others are a one verse song giving the names of the Apostles, alphabetical Scripture quotations, questions concerning men and women of the Bible, a Bible book chart, etc. Others besides Junior Leagues would find good herefrom. The whole has been prepared by Anna M. Landis and Amelia Baugh.

Ancient History and the Bible. By Rev. J. M. Reimensnyder, D.D. Cloth, pp. 16. 35 cents. Lutheran Publication Society, Philadelphia.

Herein are conveniently included, with helpful chart arrangement, a review of important chronological data for Bible students and teachers; the genealogy of the patriarchs before and after the deluge, with significance of their names; the great covenants of the Bible.

Luther League Topics

New Year. January 3, 1909.

Repentance. Augs. Conf., Art. XII.

Luke 15:11-24; II Cor. 7:9-10.

Reviewed by Rev. C. Armand Miller D.D.

Questions to be answered in brief papers: What can you tell of the errors concerning repentance, opposed in our Article? What is contrition? What is faith? What is the difference between the teaching of our Confession concerning conversion, and the teaching of the churches that depend upon "revivalism"?

Lessons for our own lives: 1. Let us rejoice in the simplicity of true conversion, as taught in the Scriptures. It is not a rendering of something to God as a satisfaction for sin. Neither is it the working up of feeling or a transport of emotion. It is the inner realization of the gift given in our baptism, the fuller and conscious inworking of the Holy Spirit through the Word, effecting in us a deep sense of our individual sinfulness, together with a detestation of sin in heart and life; and, over against this work of the law, a child-like trust in the sufficient merit of the righteousness and the atoning blood of Christ, bringing a joyous assurance of our individual acceptance with God. It is not in any part our work, but wholly God's work. It does not depend on our doing or feeling, but wholly on God's doing for us and in us, and it is ours only to yield ourselves, unresisting, to His gracious working in our souls. It is wrought, infallibly, when we receive His word, by the power of that Spirit Who never is absent from the Word. This true teaching removes conversion from the vague clouds, as from the realm of external works and of human endeavor, and brings within our reach both the power and the method of turning to God.

2. We are never done with conversion. It is a point of life, but it is also a process of living. Daily we need to come to ourselves anew, to see the truth of our condition, to be amazed at the husks we are feeding upon, to deplore the distance at which we find ourselves from the Father's house. Daily we need to come humbly with the confession, "I am not worthy to be called Thy son." Daily we need renewed remembrance of that unfailing love with which He greets the child over whom He yearns, and, refusing to consider the surrender of sonship, puts on the ring and the robe! And even dwelling in the Father's house, and living in unbroken love and fellowship with Him, do we not daily need to feel and to confess shortcomings, failures, faults and sins, and to trust, for the ten-thousandth time, His grace and mercy to cover our sin, and to continue our fellowship?

1st Week in Epiphany. January 10, 1909.

Mission Schools in Rajahmundry

Matt. 28:19-20 (R. V.).

These are (1) schools for Hindu girls, in charge of Miss Weiskotten; (2) the Central Girls' School, in charge of Miss Schade; (3) a High School for boys, and (4) the Mission Institute, both under the care of the writer. The first and third are day schools; the other two, boarding schools.

1. Schools for Hindu Girls.—The first of these, established about twenty years ago, and known as the Riverdale School for Caste Girls, was for a long time the only one of its kind in the city. Some six or eight years ago, however, others were started in different parts of the city—one in the potters' quarter, another in that of the weavers, a third for the Panchammas (pariahs), a fourth in the heart of the town for Brahmin girls (the Bethlehem School), and, finally, a school in the northernmost part of the municipality, in a new building especially erected for the purpose by a wealthy Hindu lawyer, at a cost of 7,000 rupees, and by him donated to the mission. Between 300 and 400 girls attend these six schools, where they are taught, besides the fundamentals of a common school education, the Bible, the Catechism, and Christian hymns. In this manner the Gospel seed is carried into many Hindu homes, which we have no other means of reaching at present. It is a work in which, from the nature of the case, there can at present be only sowing, not reaping; but it is an essential part of the great work of bringing this idol-enslaved nation nearer to the Saviour—nearer to that point at which the people will come into the Church in flocks. All of these schools have teaching staffs consisting of a male headmaster, and

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 27 by Luther League Review, Box 876, New York, N. Y.

two or more Christian female assistants; and at least several of them are supported by a congregation or some society in the home land.

2. The Central Girls' School.—This was originally an outgrowth from the old Rajahmundry Boarding School (for both sexes). In the early days, when the mission was in an ill-nourished infancy and little had to go far and a few had to do the work of many, many makeshifts had to be resorted to. In the 90's things began to improve. Women missionaries had come and were ready for service, and more liberal contributions from America made expansion possible. In 1896 this school was established in a rented building, under Miss Schade's care. Soon thereafter the government granted a valuable site for new buildings for this institution, which were erected and occupied in 1898, though since they have been enlarged and improved. Much of the funds necessary for the erection of these buildings came from Miss Schade's liberal purse, and a lasting monument to the memory of the sainted Miss Swenson is a fine well, dug and walled at an expense of about $200, saved from her slender salary. The aim of this school is primarily to give girls of the mission such training—religious, intellectual and economical—as will fit them for the duties of wifehood and motherhood. However, many of them are temporarily engaged as teachers in the various schools of the mission. The strength of the school is 147.

3. The High School.—This is an outgrowth, also, of the old boarding school, which dates back to the time of Father Heyer. Until the beginning of 1908 it was the school in which our mission agents received their training. It has passed through many vicissitudes, due partly to the frequent change of its managership (eight since 1885), and partly to the undecided policy of the home authorities. Its attendance is about equally divided between Christians and non-Christians, and is not very large. The higher classes have three periods of Bible instruction weekly, the lower more. Christian truth is taught and much good is done in it. In last year's Bible examination a Brahmin boy made the highest marks. The building is old and dilapidated, and the probabilities are that the institution will be closed at the end of the current year, as a High School, and reopened next year as a school of a lower grade.

4. The Mission Institute.—This, too, is an outgrowth, or rather the continuation and development of the old boarding school, and is now the school where our mission agents receive their training for service. It is to the Mission what a power house is to an electric railroad—the most important of all our institutions and undertakings. It occupies buildings recently completed at a cost of $18,000, including the superintendent's bungalow—as fine a plant as any in India for similar purposes. Its pupils are drawn from the village schools, where they must pass a required standard before they can be admitted here. In this school they receive in secular branches what at home would be called a good Grammar School education, or a little more, and in religious subjects a rather thorough-going training. By the time they pass out of the school, all have twice passed through the whole of Bible history and once through sacred history, are familiar with the introduction to every book and that of the whole Bible; have gone through Loehe's "Explanation of the Catechism," afterward through Stump's, and then through "Bible Teachings," and have had a short course in Church History, exegesis of the Pericopes, Bible Geography, and some drill in simple sermonizing. Having passed through this course, they become village school teachers. A more advanced curriculum is being prepared for abler men now in service, with a view of preparing them for the more advanced positions in the Mission. Its strength is 126.

When we compare the small beginnings from which our work grew with its present proportions, we are encouraged to look forward to a future full of promise.

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2d Week in Epiphany. January 17, 1909.

Methods of Bible Study

Neh. 8:1-8; Acts 17:11-12.

Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is the difference between Bible reading and Bible study? Describe and illustrate the historical method of Bible study. Describe and illustrate doctrinal Bible study. Describe and illustrate devotional Bible study.

Lessons for our own lives: 1. It is unbecoming to a Christian to study everything else but the Bible. Chautauqua courses, correspondence schools and every sort of educational institution is utilized for the study of all imaginable subjects, in our day. Is it right or reasonable that the Bible should be left to casual and unsystematic reading, and its study

be regarded as unimportant? More than any other book it needs study and it rewards study. Merely as literature it demands far more study than it receives, as an indispensable element of culture. As the revelation of God for our guidance and salvation it stands first among all the books which it is important for us to know.

2. What method you may take is not so vital as that you adopt a method, some method. You may study the Bible as literature, applying the methods learned in the schools, as applied to other literatures. You may study the Bible for its history, comparing and fitting its events into the history of other nations. You may study it by books and authors. You may study it by themes or topics, doctrinal or practical. Into all these lines of investigation the intellectual largely enters. You *must,* if you would be a strong, vigorous, fruitful Christian, study it for devotional profit. This is the simplest and the most essential form of Bible study. Its essence consists of devout meditation upon the passage studied, phrase by phrase; then, the application of the thought in the phrase to your own life and needs; and finally, prayer, built upon the meditation and application already made, realizing the ideal of true worship, or communion, with God. He speaks to us; we ponder His word, and then speak, in grateful or suppliant response, to Him.

The writer will be glad to send to any who may request it a little leaflet, by August Hermann Francke, in which he enforces and illustrates simple, devotional Bible study.

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Third Week after Epiphany. January 24, 1909.

Melanchthon the Teacher

Historical Topic Reviewed by Rev. L. F. Gruber, Pres. Twin City Luther League.

In the year 1509, a boy of twelve years of age entered the University of Heidelberg who was to become one of God's noblest instruments in the great work of the Reformation. Although of a modest and retiring disposition, there was something about him that soon attracted the attention of both students and professors. He had a grasp of intellect and a power of memory far superior to those of the average boy of his years. And while he manifested special talent for the languages, there was no department of study in which he did not excel. His granduncle, the famous humanist, John Reuchlin, early recognizing in him extraordinary ability, as if to foreshadow his future greatness, one day playfully placed a doctor's hat upon young Philip's head.

Although but a boy, his talent, for which he was early to become famous, already began to manifest itself. While a student he was the instructor of the two sons of a nobleman in Heidelberg, and in preparing for their lessons in Greek he made the copious notes that formed the basis of his Greek grammar, published several years later. Melanchthon, the great teacher, was thus foreshadowed already in Melanchthon, the boy student of Heidelberg.

Graduating in 1511, when only fourteen years of age, and being refused application for the master's degree at Heidelberg on account of his youth, in the fall of the following year he was registered as a student at Tuebingen, where he received the degree of Master of Arts in 1514.

Being engaged as tutor and lecturer at the university, while further prosecuting his studies, now including theology, his career as teacher and writer of textbooks began. His Greek grammar was now complete and published, and soon became the standard; and running through numerous editions, it remained the authoritative textbook in Greek for two centuries. Now also, one after the other, he issued editions of many of the Greek and Latin classics, some of which were used for several hundred years, while he prepared textbooks on logic, ethics, and, in fact, on almost every branch of study.

Melanchthon's fame as scholar and teacher had now spread far and wide, and even the great Erasmus hailed his advent in the world of letters with rejoicing, although he saw that his own literary glory must necessarily fade before this rising genius. Erasmus himself declared: "He will entirely eclipse Erasmus." Receiving calls in 1518 to Ingoldstadt, Leipsic and Wittenberg, upon the advice of Reuchlin he went to Wittenberg, which was fast becoming the most famous university in Europe. Luther's ninety-five theses of the preceding fall had already shaken Christendom and set Europe thinking. The Reformation had begun and Wittenberg was its intellectual and spiritual center. Here there was ample scope for Melanchthon's extraordinary abilities. Already famous as a teacher and as an editor and author of books for instruction, he was henceforth to be associated with Luther, the theologian and reformer, and even as a teacher

of theology and reformer he was soon to be second only to Luther.

In his inaugural address, August 25, 1518, he sounded the keynote of a reform in education almost parallel to that begun in religion. Among other things, he urged a change in the courses of study, especially from the dry speculations and mere fruitless subtleties of the schoolmen to the study of the classics, thus leading students to the sources, and therefore to a better understanding of Scripture. He also pointed out the vast importance of higher Christian education to both Church and State. From this remarkable inaugural it appears that he believed in the possibility of a reformation within the Church through literary culture, but in this he was soon to be undeceived by Luther.

With no striking outward personality, his first appearance in Wittenberg was somewhat disappointing, but his inaugural at once dispelled all doubts concerning him, and he was no longer regarded as Master Philip only in name, but also in deed and truth. Luther was not slow in recognizing in him his great coworker of the future, and both his colleagues in the faculty and the students hailed him as a second Erasmus.

Students and even professors were soon attracted by his teaching, and young men from many lands found their way to his lectures and sat at the feet of this great master, even to the number of two thousand, while he later even had private students at home. Among these students were many of the future reformers, ministers, legislators and teachers of the represented nations. His influence thus extended far beyond the borders of Germany, and his methods were carried to other schools and other lands.

But not only in the secular branches did he prove himself a great teacher, but even as early as 1521 did he attract attention as a lecturer on theology. His "Loci Communes," printed without his knowledge that year, was the first Protestant work on dogmatic theology, and issued later by him in various editions, it became the recognized textbook of the Reformation. But it was only in 1526 that he was finally persuaded formally to enter the theological faculty, even then retaining his position in the faculty of letters, but the title of Doctor, although offered to him, he never accepted.

While Melanchthon had now become famous in the departments of the classics, ethics, logic and rhetoric, his more enduring fame was to rest upon his work as a great teacher of theology. He was the great reformer, who could best formulate and clearly and concisely express the great doctrines of restored evangelical Christianity, as witness the Augsburg Confession and the Apology. In the department of homiletics he may be regarded as the father of modern methodical sermonizing.

Melanchthon's distinctive sphere as a teacher and educator was in the departments of higher education. He was the founder of the higher educational institutions of Germany, as Luther was of the elementary school system. From about 1525, when still less than thirty years old, he was the recognized authority to be consulted on higher education. In fact, most of the gymnasiums of his time were founded, supplied with teachers and courses of study, according to his directions, while some of the universities were founded and others reorganized after his plans. It is said of him that he contributed to nearly every known science, especially by his textbooks and in the methods of imparting instruction. But by him all science was regarded only as the handmaid of religion. All philosophy he considered useful ultimately and chiefly as the key to otherwise hidden treasures, especially the treasures of the Word of God, and so all studies were to him only instruments for the furthering of religion and morality.

To get somewhat of an idea of Melanchthon's worldwide influence upon education, we must think of him as the great teacher of Germany—Preceptor Germaniæ, as he is properly called—and Germany as the great schoolmistress of the world.

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Fourth Week in Epiphany. January 31, 1909.

Educational Work in the Guntur Mission

Rom. 10:11-15.

Topic Reviewed by Rev. L. B. Wolf, D.D.

In the year 1842, August 31, the Rev. F. C. Feyer, familiarly known in our missionary history as "Father Heyer," reached the town of Guntur, after an extended journey through South India, starting from Tuticorin and visiting the various missions along the coast. His first work in Guntur was to assemble the children of the English Government officials in a school. Here in a short time was formed the nucleus of our present extensive educational work.

All through our history, since those early

days, the missionaries have been deeply interested in educational work and in the training of children in the catechetical classes. In those early times the school work was of necessity very elementary. The British Government did not yet exist, for the times we speak of were before the assumption of power by the Queen of England, who began to reign over all India in 1858, and at that time issued her great proclamation to the people of India. The East India Company had a simple system of education, which they carried on to prepare for their governmental work young men, and many of the missionaries were joined with them in this sort of work.

From the first, however, our congregational schools were organized. Even before we had a Christian congregation, the heathen children were gathered into schools and taught. In the early history of the mission we find a school in Guntur in which all classes of the Hindu community were represented. But the largest part of the school work was among the lower classes. In these early times children were paid to attend school by the missionaries. There was no desire for education on the part of the people of the lower orders.

At the present time our schools are of several classes as to grade and as to the children who attend. We have schools in which the chief medium of education is English. These are especially among the better class of Hindus. We have a very large number of Brahmin boys and girls studying in these schools. The girls do not continue very long in school, on account of caste restriction and hostility on the part of ignorant parents to the higher education of women. But the boys pass on through our elementary, high school and college. In our high school and college over 60 per cent. of the boys belong to the Brahmin community. They are pressing on into the college, and are not contented until they can secure a university degree.

Among the girls we are endeavoring to do work for are Mohammedan girls in connection with an industrial school for women and girls. This school has now existed for about twenty years. The industrial feature has always been a great success as a means to draw the parents to the school, as those who worked at the beautiful lace work which the school turned out received a small wage for their services. This feature of the school, however, is not being pushed at the present time.

In our Orphanage a beginning has been made, especially in training the girls to be useful members of the community. They are taught to sew and to cook and to do such work as would fit them for their place in life. The brighter ones are given a higher training, so as to fit them for positions as teachers in the mission. In our Boarding School for Girls the main purpose in view is to raise up and educate suitable wives for our Christian workers. The school had its origin in this conception, but of late years it has subserved very largely an additional purpose. Well trained women teachers and Bible women have come from it and have been a great help in the educational and evangelistic work of the mission. Many of them have also of late years been sent into the home work carried on by the ladies, and our Christian girls from this school are no insignificant element in the great evangelistic work which is going forward in the mission.

Our lady missionaries expect in the immediate future to see a high school, and perhaps later on a college for the training of our Christian girls for service. This is an ideal certainly toward which to work.

The school of greatest interest to our Christian work is the Theological Institute of the mission. For many years past this has been under the direction of the Rev. Dr. John Aberly. Boys are taken at all stages of their educational career and placed under training for Gospel work. They receive instruction through the medium of English and Telugu. In the lower departments of the institute the work of instruction is necessarily all done in Telugu, but in the higher grades the boys are able to use English with sufficient facility to enable them to read English books, and so acquire larger knowledge than is possible from the limited Telugu literature which exists. No work has such a direct bearing upon the evangelization of India as a school such as this has. From it go forth the young men, who not only look after our village congregations and schools, but to whom we must also look for the direct preaching of the Gospel to the unevangelized in our mission field.

Our college work was started in 1885. There had been a good high school in connection with our missionary work. It was under the control, for a number of years, of Rev. Mr. Snyder, who was sent out especially to do educational work at the earnest solicitation of the then Government Officer and Collector

(*Continued on page 24.*)

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The Lutheran Church and her Young People.
Edited by E. F. EILERT
WITH

W. C. STOEVER, Philadelphia, Pa.
I. S. RUNYON, New York, N. Y.
LUTHER M. KUHNS, Omaha, Neb.
C. ELVIN HAUPT, Lancaster, Pa.
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And the co-operation of the Executive Committee of the Luther League of America

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Editorial

A blessed Christmas to all!

May the spirit of peace with all Christmas joys be the blessing for each!

At this season of festivity and family gatherings, of joy and brightness, we should remember the second commandment which our Saviour gave upon earth, "Thou shalt love thy neighbor as thyself." There are many weary souls in this world to be comforted, sick to be cheered, poor to be enriched, weak ones to be uplifted, and the blessing will come to those who render service to such, even if it be only a cup of cold water given in the name of the Master.

The orphan and the widow, too, feel their loss more at Christmas than at other times in the year, because they are reminded in seeing family rejoicings that their own are not with them to make their circle complete. There is a double blessing in serving such, both to the giver and to the recipient, and there may be such to whom our readers can bring brightness and hope by some Christmas attention.

Christmas seems to be specially for children and very young people, but it is a season for all to be young. A man is as old as he makes himself to be, and it is well to be reminded that a youthful spirit is helpful in living. We grow old soon enough—there is no necessity for us to expedite this growth. Many a man in religious work fails to accomplish much because he cannot adapt himself to those whom he tries to reach.

The Christmas Joy

The joy of Christmas centers around one of the world's most attractive pictures—a little child. What is the attraction of a little babe? Is it the beauty of feature or the grace of form? Is it the dainty mouth or the tiny hand? An artist may copy these features on canvas, or a sculptor may reproduce them in marble, and we may stand and admire the picture, but our hearts are not touched. The beauty and grace are there, but the spark of life is absent.

And it is just this spark of life that appeals to our sympathy and awakens our interest. We watch for the first faint gleam of conscious life, then eagerly follow its development. The first intelligent look, the first grasp of the tiny fingers, the first murmured word, the first faltering step, the first effort to frame a thought—each advance toward conscious life is noted with interest and joy.

And what has the great Christmas fact done for babyhood? Dignified it. Who has seriously watched a little child and failed to note its dignity? Only when the babe begins to imitate its elders does its dignified simplicity begin to fall before the temptation to foible

and fancy. And its disposition to imitate gives the clue to its natural bent. It is sinful. But the Christmas Gospel, understood and practised in the home, has recast childhood in the heavenly mold.

The Christmas fact has also sanctified childhood. Without the birth of Christ there could not have been His death. And our Lutheran faith accepts salvation for the child as a gift of grace by sacrifice, just as surely as for the person grown to years. The purity of childhood, then, of which the worldling ignorantly boasts, is the gift of God through the infant Saviour.

The Christmas fact, again, has glorified childhood. Whose birth, ever before, was heralded by angels' songs? And was this song of joy only because of the hope of life in heaven? "Glory to God in the highest" does not end the song—"Peace on earth, good will to men" is the antiphon. The final assembly around the great white throne is foretold in the first strain; the loving brotherhood of mankind on the footstool is foreshadowed in the last. What religion but the Christian has made it possible for a "little child" to "lead them"? What founder of a religion except the Christian ever set a child before his followers as an example of excellence, or a pattern? In the person of the Christ-child God came down to earth and lifted up humanity unto Himself.

In this book (the Bible), studied, believed and obeyed, is found the strength of manhood, the prosperity of society, the stability of nations.—Principal Fairbairn.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self control, diligence, strength of will, content, and a hundred virtues which the idle will never know.—Charles Kingsley.

The Steady Way

These words of Governor Hughes to young people are sound and should be worked into the consciousness of every boy and young man:

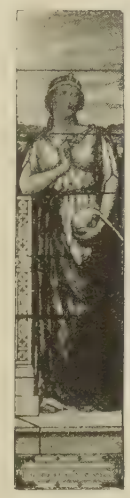
"Some say it is American to be slick. Some think that the great object of the American youth is to be smart and outwit somebody. Some think that the object of business is to be clever in deception. Some think the business of politics is manipulation and intrigue. What mistakes these are! There is no one that gets any place worth holding and retains the confidence of the people who does not demonstrate that he can be trusted. Don't follow the man who thinks it is American to be slick. The old way, the steady way, is the right way. Put a little more in the measure than you need to, give a good basketful of fruit, and don't simply have a little display on top of superficial attention and industry. Give a little more work than you are asked to give. That is the history of success in America. That is a lesson to the boys—full measure, honorable effort— happiness and contentment which only come to one who has the pride of being equal to his job."

Getting Results

A news item in an exchange reads as follows:

"Grace congregation, Kent, Ohio, is a little more than a year old. Reading a book, 'The Way of Salvation,' prepared the soil, a live missionary broke the ground and a wide-awake membership, by active co-operation, are making certain the future of this young church."

The title of the book mentioned here is familiar to Luther Leaguers, and is published by the Luther League of America. It is well to note the prominence given it in this report and the influence attributed to the reading of it. Sometimes Church workers are discouraged by the lack of apparent fruit of their labor. Occasionally some good result can be traced directly to a source, but more often the Church's gains in a particular direction are the result of many causes widely distributed. And the results might have failed if any one of the causes had been lacking.



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Our Churches and Institutions

In Some of Our Large Cities

New York.

—Bethlehem Church, Rev. E. H. W. Kandelhart, pastor, celebrated its twentieth anniversary November 15 and 16. The church has a membership of 790 and a Sunday school of 500.

—The Swedish Augustana Home for the Aged in Brooklyn, N. Y., has purchased a $12,000 property, which will be refitted to accommodate twenty-four people.

Philadelphia.

—The receipts of donation day at the German Hospital in November amounted to nearly $8,000 in cash and $750 in useful articles. For two free beds $5,000 each was donated by Mrs. Bessie McClure in memory of her son, and by George W. Bremer in memory of his parents, Lewis and Catherine Bremer.

Chicago.

—St. John's congregation, Rev. T. Sigmond, pastor, has recently received a legacy of $800 from the estate of a deceased member.

Baltimore.

—Rev. F. P. Hennighausen, D. D., has completed forty-four years as pastor of St. Stephen's Church.

Charleston.

—Mrs. Miller, wife of Rev. J. I. Miller, D. D., died at the home of her son, Rev. Dr. C. Armand Miller, in St. John's parsonage, October 24, after many years of patient suffering.

Bridgeport.

—Rev. Edgar R. Cooper has accepted a call to the pulpit of the General Synod Lutheran Church in this city, succeeding Rev. H. H. Hartman.

Pittsburgh.

—The Lutheran Church in this city has been strengthened by another organized effort to interest men in its life and activities. In June last there was formed a brotherhood among the men of the General Synod churches and on November 19 there was held a mass meeting in Trinity Church, Rev. A. J. Turkle, D. D., pastor, attended by a congregation of men from all branches of the Church, except the Missouri Synod. The meeting was characterized by deep interest and a manifest desire to further the cause represented. Robbin B. Wolf, Esq., president of the Brotherhood, delivered an address on "The Brotherhood Idea," and Rev. J. B. Markward spoke on "Men and Missions." Both addresses were forceful statements of men's duty and privilege in the Church, and strong appeals to them to respond to the call and help the Church make the Gospel message known to all the world, in our own home as well as abroad.

Syracuse.

—St. John's Church, Rev. William C. Drach, pastor, celebrated its seventieth anniversary on Sunday, November 8.

Montreal.

—On Sunday, November 15, St. John's Lutheran Church, Rev. E. Jestinsky, pastor, consecrated its new church edifice. Revs. H. Rembe, the president of the Canada Synod; G. Brackebush and C. Beck participated in the services.

Louisville.

—On December 20 Rev. S. S. Waltz, D. D., will close the twenty-fifth year of his ministry in the First Church of this city.

Miscellaneous.

—Grace Church, Lancaster, Pa., Rev. C. E. Haupt, D. D., pastor, consecrated its handsome new house of worship December 6.

—St. John's Church, Kittanning, Pa., celebrated its fiftieth anniversary, October 25 to November 1. Features of the occasion were an historical address by the pastor, Rev. George U. Preuss, a banquet given by the Luther League and the Willing Workers' Society, and a sermon by Rev. T. E. Schmauk, D. D., on the theme, "From Foundation to Culmination."

—Six new churches were dedicated during the year on the territory of the Finnish Suomi Synod. They are located at Republic Rudyard, Sault Ste. Marie and Redridge, Mich.; at Floodwood, Minn., and Copper Cliff, Ont.

—The German Nebraska Synod, at its recent meeting, decided to remove the German Theological Seminary from Atchison, Kan., to Lincoln, Neb., and raised $12,000 on the floor of the Synod for the purpose.

—Rev. S. D. Daugherty, of Philadelphia, has been commissioned by the Woman's Home and Foreign Missionary Society of the General Synod to open a new mission in Buenos Ayres, South America. He sailed November 7.

—On October 26 Rev. P. A. Peter observed the fiftieth anniversary of his ordination and the thirty-fifth of his pastorate at West Baltimore, Ohio.

—The Sunday School League, of Texas, consisting of members of the Iowa Synod, at a recent convention gave formal expression to the opinion after a thorough discussion, that the greatest defect of our present Sunday school system is the fact that our young people, especially in the cities, up to the time of their confirmation, do not attend divine service, but only the Sunday school, and that it must be one

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of the chief objects of the League to remove this defect.

—The General Synod Board of Foreign Missions has received a bequest of $500 from the late Henry Sill, of Bradford, Pa.

—At its meeting in Baltimore five years ago the General Synod declared by resolution that it was "both desirable and feasible to raise within five years the sum of one million dollars for the work of education." The total gifts and pledges for the eight colleges of the General Synod for five years amount now to $1,077,350.

—The late Edward F. Weist, of York, Pa., bequeathed $41,000 to benevolent objects, including $5,000 to St. Paul's Lutheran Church, of that city; $5,000 to the General Synod Church Extension Society; $5,000 to Loysville Orphans' Home, and $15,000 to the York Hospital.

Luther League Topics

(*Continued from page* 19.)

of the Guntur District. After Mr. Snyder's death the Rev. Dr. Unangst took charge for a while, but during the Civil War, owing to a lack of funds, the school was closed. The Rev. Dr. L. L. Uhl reopened the school in 1874. Since then it has existed as a high school until 1885, when it was raised to the grade of a college and affiliated with the Madras University. In the schools connected with this college, elementary and secondary, the medium of instruction is the English language. But a large part of the work, especially in the lower classes and in Scripture, geography and history, is done in the vernacular tongue—Telugu. In the college proper, the courses laid down by the Madras University are followed, the exception in our college, as in all Christian colleges, being the English Bible. The study of the English Bible is made a part of every day's work, and the effort is put forth to make all educational work among the higher classes of India as evangelistic as possible. One thing is certain, no one can leave a Christian school and college without having imbibed a very considerable and correct knowledge of the elements of Christianity.

In men whom men pronounce as ill,
I find so much of goodness still;
In men whom men pronounce divine,
I find so much of sin and blot;
I hesitate to draw the line
Between the two, when God has not.
—Joaquin Miller.

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SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Luther League of America
Statement No. 2

October 10, 1908, to December 1, 1908.

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Luther League of Trinity Church, Troy, N. Y.	$6.00
Miss Laura Wade Rice, Baltimore, Md.....	1.00
L. L. of St. John's Church, Honesdale, Pa....	5.00
L. L. of Grace Church, Brooklyn, N. Y.....	1.40
L. L. of Bethlehem Church, Philadelphia, Pa.	5.00
L. L. of Oregon and Washington Bi-State...	12.00
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Luther League of Schuylkill County, Pa.....	$3.00
L. L. of St. Mark's Church, Boston, Mass....	3.00
Luther League of Lancaster County, Pa.....	9.00
Luther League of Ohio Valley District.....	3.00
Luther League of Connecticut State.....	10.00
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New York City District.

—At the regular business meeting of the District League of New York City, on Friday evening, November 27, at St. James Church, a revised constitution, practically the model published by the Luther League of America, was adopted. The Reading Circle has discontinued its meetings for the present and the Literature Committee will push other features of its work. Plans were completed for the concert to be given under the League's auspices by the Muhlenberg College Glee Club. This concert will take place in Masonic Hall, Sixth avenue and Twenty-third street, on Friday evening, December 11.

Albany and Susquehanna District.

—The annual meeting of St. John's Luther League, Albany, Rev. Dr. Oscar Krauch, pastor, took place November 19. After the transaction of regular business the League's delegates to the District Convention at Pittsfield, Mass., presented interesting reports. The following officers were elected: Mr. Walter Malcolm, president; Rev. O. Krauch, vice-president; Mr. John Leberman, recording secretary; Mr. Garry Menges, financial secretary; Miss Emma Pauley, corresponding secretary; Mr. Paul Kinney, treasurer; Miss Dorothy Kahl, pianist. After the business session there was a social hour, the Young Women's Athletic Club providing the entertainment.

Brooklyn District.

—A Luther League has been organized in the new Church of the Epiphany, Brooklyn. Rev. W. H. Stutts, pastor. Eleven members were enrolled and seven have been added since the organization. The following officers were elected: President, Mr. Hermann A. L. Eibsen; vice-president, Mr. George Feldmann; recording secretary, Miss H. Lieppert; corresponding secretary, Miss M. Stutts; financial secretary, Miss I. Schmeder; treasurer, Miss E. Glockner. The League holds its regular meetings on the first and third Tuesdays of each month. At the meeting on October 20, Mr. Carl Fritschler, chairman of the Extension Committee, represented the District League, and the decision was reached to unite with this body.

Rhinebeck District.

—At the annual election of officers of the Luther League of St. John's Church, Hudson, Rev. Paul W. Koller, pastor, the following officers were elected: President, Charles Hallenbeck; vice president, Ralph Bame; recording secretary, Miss Annie Shook; corresponding secretary, Miss Jane Reynolds; treasurer, Mrs. William Snyder; organist, Miss Ora Cudney; assistant organist, Miss Flora Shook. During the past year the League has paid for a new cement walk in front of the church.

Albany and Susquehanna District.

—One of the most profitable and inspiring conventions held by the Albany and Susquehanna District convened in Zion's Lutheran Church, Pittsfield, Mass., Rev. W. C. Genzmer, pastor, on Tuesday, October 27. The attendance at all the sessions was very gratifying, all the societies in the district but two being represented. A delegation from the League at Castleton was welcomed and the privileges of the

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convention were extended to them. The convention was opened by devotional services conducted by Rev. Genzmer. The report of the president, as well as those of the other officers and committees, were encouraging and showed interest and zeal in this branch of church work. Reports from the local Leagues showed that much is being done along the line of the Junior Leagues. A report of the National Convention by Rev. Frank Wolford, D. D., of Middleburgh, was especially interesting.

At the rally service in the evening an inspiring and practical address on "Foundation Stones of Success" was delivered by Rev. Harry P. Miller, of Brooklyn.

The closing session was held on Wednesday morning, at which time two excellent papers were read, "The Ninety-five Theses: Their Origin, Growth and Character," by Paul B. Mattice, and "The Lutheran Church and Its Relations to the Denominations," by Fred W. Smith. A general discussion followed each of these papers.

It was decided to hold future conventions of this district in the spring instead of the fall. The following officers were elected for the ensuing year: President, Mr. William Eck, Albany; vice president, Mr. Godfrey Smith, Albany; correspondent, Miss Mary E Hutt, Cobleskill; recorder, Miss Jessie Bamer, Albany; statistical secretary, Mrs. Frederick, Altamont; treasurer, Mr. Lehman, Albany; junior superintendent, Mrs. Fred Martin, Binghamton.

—On the evening of November 19 the Luther League of St. John's Church, Albany, held its

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annual meeting, at which the following officers were elected: President, Mr. Walter Malcolm; vice president, Rev. Oscar Krauch; recording secretary, Mr. John Lieberman; corresponding secretary, Miss Emma Pauly; financial secretary, Mr. Gerhardt Menges; treasurer, Mr. Paul Kinne; pianist, Miss Dorothy Kahl.

Mohawk Valley District.

—The Luther League of the Church of the Redeemer, Utica, N. Y., recently held two very instructive and profitable meetings. On Monday evening, October 6, the Rev. Stephen A. Paulson gave a stereopticon lecture on Iceland, which is settled almost entirely by Lutherans. The anniversary of the birthday of Martin Luther was celebrated Tuesday evening, November 10, by appropriate services in the church. Rev. Franklin F. Fry, pastor of the Church of the Reformation in Rochester, gave an eloquent address on the life of Luther. The League has been raising funds for new choir stalls and expects to have them in a few days.

—At the annual meeting of the Luther League of the Church of the Holy Communion, Utica, N. Y., Rev. J. W. Smith, pastor, the following officers were elected for the ensuing year: President, George Yount; vice president, Charles Schuchardt; secretary, Miss Etta Yount; treasurer, John Hoffman; organist, Carl Pfeifer; financial secretary, Miss Anna Reiss. A series of devotional topics have been arranged which the League will study during the winter.

NEW JERSEY

—Martin Luther's birthday, November 10, was fittingly observed by the Junior Luther League of Holy Trinity Lutheran Church, Elizabeth. The pastor, Rev. F. C. Krapf, spoke on the life of the Reformer, and appropriate recitations were given and hymns sung by the Junior League members.

—A Luther League was organized in the Swedish Lutheran Church at Bayonne early in November. Twenty-three charter members were enrolled.

CONNECTICUT

—The annual rally of the Luther Leauge of Connecticut was held Tuesday afternoon and evening, November 10, 1908, in Hartford, in the Swedish Lutheran Church, under the auspices of St. Paul's, to commemorate the four hundred and twenty-fifth anniversary of the birth of Martin Luther.

At the afternoon session Rev. Aug. Rohrig, of New Britain, read the Scriptures and offered a prayer. Rev. C. E. Blethen, pastor of St. Paul's, welcomed the Luther Leaguers, and mentioned the fact that the League in his Church was organized April 18, 1906. It is doing good and faithful work for the Church. Rev. S. C. Franzeen, pastor of the Swedish Church, extended a hearty welcome to the Church building. In the response to these greetings the president, Mr. Richard Recknagel, of New Britain, expressed the thanks and appreciation of the Luther League of Connecticut. Rev. George Hartwig, of Rockville, delivered an address on the character of the Lutheran Church and of the fraternal feeling that exists between Lutherans of different languages. Rev. A. W. Rohrig, of New Britain, addressed the League, urging to strong, united effort all Lutheran congregations in the State of Connecticut.

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An address was made by Mayor E. W. Hooker, of Hartford. He spoke of the birthday of the great Reformer and paid a glowing tribute to the Lutheran Church as a Church of tolerance and not of bigotry. "The Lutheran Church has always stood for liberty of conscience and has never been guilty of any persecution," he said. At 6:30 supper was served by the ladies of St. Paul's Church.

The address of the evening was given by W. C. Stoever, Lit. D., of Philadelphia, President of the Luther League of America. His address was along the line of Church loyalty. "There should be enthusiasm, for one thing," he said; "but enthusiasm is something more than a mere spurt. It is something that abides through every kind of trial and that conquers difficulties. The enthusiasm of some people is like a skyrocket—it shoots up quickly into the air and comes down a stick." The artistic feature of the convention consisted of some high grade vocal music.

PENNSYLVANIA

Allentown District.

—The fifteenth annual convention of the Allentown District League was held in St. John's Church, Emaus, Rev. O. M. Roth, pastor, on Friday, November 13, holding three sessions. The subject under consideration was "Service."

Pittsburgh District.

—This District League held its regular convention on November 10 in St. Peter's Church, East End.

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Greensburg District.

—A Junior Luther League was organized in Holy Trinity Lutheran Church, Jeannette, Sunday afternoon, November 1, by Misses Anna Lampe and Alfredia Cook, of Jeannette. The League numbered twenty-eight, including the teachers, at organization. It now numbers thirty-six. The officers elected are as follows: President, Asdale Brubeck; vice president, Olive Knappenberger; secretary, Marie Peck; assistant secretary, Bessie Allison; treasurer, Alfreida Cook.

Williamsport District.

—St. John's Luther League, Sayre, observed Reformation Day by holding a special service Sunday evening, November 1. The service was opened with the regular vesper service, after which the following papers were read: "The Bible During the Reformation Period," by Mr. Charles Kelble; "Luther as a Scholar and Preacher," by Miss Anna Efnevoldsen; "The Diet at Worms," by Mr. Clyde Kelble; "Philip Malanchthon," by Miss Eva C. Strauss. An offering was taken for the cause of Home Missions. This League now publishes a parish paper under the title St. John's Messenger.

DISTRICT OF COLUMBIA

—The Luther League of the District of Columbia on the evening of November 10 held special services in Zion Lutheran Church, at the corner of Sixth and P streets, N. W., in commemoration of the four hundred and twenty-fifth anniversary of the birth of Martin Luther. The Rev. C. F. Bergner, pastor of the church, presided. The altar and pulpit were decorated with flowers, and a picture of Luther, which stood at the foot of the altar, was hung with floral wreaths. A musical program by the Church choir was given, and an address was delivered by Dr. W. H. Dunbar. Dr. Dunbar traced in brief the history of the Lutheran Church, and referred to its present place among modern creeds. The Revs. I. O. Baker, J. L. Frantz and L. H. Waring assisted in the service.

WEST VIRGINIA

Ohio Valley District.

—The fourth convention of the Ohio Valley District Luther League was held November 10 and 11 in Zion Lutheran Church, Wheeling. The pastor loci, the Rev. Albert L. Benze, conducted the opening service of the convention on Tuesday evening, and extended to the delegates a cordial welcome. His remarks were responded to with words of appreciation on behalf of the visiting Leaguers by Rev. W. H. Fehr, of Parkersburg, W. Va. The anniversary of Luther's birth was fittingly commemorated in two able addresses, the first, by the Rev. J. C. F. Rupp, of Bridgeport, Ohio, on Luther's character and influence; the second, by the general secretary of the Chicago Seminary, the Rev. F. E. Jensen, who, basing his discourse on Saul's inquiry, "Lord, what wilt Thou have me to do?" appealed to the young men and women for a Luther-like self-denial and consecration to Christ's work as ministers of the Word and of mercy.

All of the forenoon of Wednesday was spent in the transaction of business, which included the election of the following officers for the ensuing year: President, Arthur Beneke, Esq., of Wheeling, W. Va.; vice president, Ottomar Hildebrand, of Bridgeport, Ohio; recording secretary, Miss Gertrude Rohrey, Martin's Ferry, Ohio; corresponding secretary, Miss Clara E. Strobel, Wheeling, W. Va.; treasurer, Henry Kramer, of Parkersburg, W. Va. Mr. Kramer, in the absence of the president, presided at the morning session. The delegates were served with an elegant luncheon by the ladies of the local League.

After the Rev. S. Schwarm, D. D., of Wheeling, had offered the prayer and a hymn was sung, the afternoon's program was taken up. Inner Missions was the interesting subject of the afternoon and evening. "Its Importance" was shown in a very practical paper by the Rev. J. H. Graf, of Benwood, W. Va. Miss Meta Beneke followed with an essay on "Wichern." A letter from Rev. C. T. Benze, written at the Rauhe House, where he was a guest during his present travels abroad, was read at this point by his brother, the pastor loci. The labors of Fliedner were then described by Miss Emma Seabright, and Bodelschwing's remarkable colony of mercy by Dr. Schwarm. A general discussion on these phases of the Inner Mission was followed by a paper by Rev. G. Johannes, briefly telling the story of Passavant's charity work in this country.

The prandial treat at noon was repeated in the evening, with a social hour following. The

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full vesper service and an eloquent address by the Rev. F. A. Bowers, of Rochester, Pa., brought the convention to a close. The impressions from attending its sessions will be long felt by the Lutheran young people of the Ohio Valley. Immediate results are a contribution toward the inauguration of a hospice in the city of Wheeling.

—The Luther League of the College Lutheran Church, Salem, Rev. Charles K. Hunton, pastor, publishes a small size card folder showing the title and Scripture lesson of the Topic and the names of the leader and the speaker selected for the meeting. On November 4 this church celebrated the Reformation festival, when Rev. J. E. Whitteker, D. D., of Lancaster, Pa., was the speaker.

OHIO

—On the evening of November 10 the Luther League of Grace Church, Perrysville, Rev. H. C. Garvic, pastor, held its annual meeting. The following officers were elected: President, Vernon Oswalt; vice president, Mrs. W. V. Kershner; secretary, Miss Grace Oaks; treasurer, Oscar Lawerance; organist, Miss Vangie Oul; librarian, Miss Zella Oaks. The League is in a very prosperous condition. The League had a privilege at the Sunday school picnic, from which a considerable sum of money was realized. The League recently presented to the church some new Hymnals.

—The Luther League at Canal Dover, Rev. L. S. Keyser, D. D., pastor, elected in October the following officers: President, Dorner Keyser; vice president, Edyth Kuhn; secretary, Metta Wales; treasurer, Catherine Foehl; pianist, Estella Bryan; assistant pianist, Edith Muckley.

Toledo District.

—In St. Matthew's Lutheran Church, Rev. Luther Hogshead, pastor, at a rally meeting of young Lutherans, November 5, a District Luther League of Toledo and vicinity was organized. Eight Leagues were represented, with delegates authorized to unite in the organization. Excellent addresses were delivered by Rev. F. E. Leamer, Rev. G. A. Bierdemann, D. D., and Mr. Jacob Wahl. A union choir of the English Lutheran churches of Toledo, under the direction of Rev. William Brenner, was the delight of the large audience.

Springfield District.

—The Springfield District Luther League met in convention in the First Church, Springfield, Thursday afternoon and evening, October 29. The theme for discussion was "The Great Reformation." Those who took part in the program were Students Harshman and Waiborn, Professors Larimer and Bauslin and Revs. Greenawalt, Lawrence and Stupp. Officers for the next year are: President, Rev. S. B. Stupp; vice president, Grover O. Lonard; corresponding secretary, Miss Charlotte Carney; recording secretary, Miss Nettie Crist; treasurer, G. Mykland.

INDIANA

Northern Indiana District.

—This District League held its second annual convention November 27 in Holy Trinity Church, South Bend.

ILLINOIS

Chicago District.

—A series of League rallies were held in the month of November and were very successful.

Galesburg District.

—On Sunday evening, November 8, the Luther League of Trinity Church of Galesburg studied the topic, "Song." This song service was so successful that the suggestions are published in the hope that they may help others. The meeting was opened with the singing of two hymns, after which the Ninety-sixth Psalm was read responsively, followed by the Lord's Prayer. Another hymn was sung, and then the leader read the Scripture lesson, which was the Ninety-eighth Psalm. After that she gave a short but very excellent talk on "Songs." This was followed by another hymn, after which some time was spent in readings by different members of the League of Scripture passages relating to song. Several short talks were given on the subject, and a number of hymns were sung at the suggestion of members. A solo was sung by one of the Leaguers. There was a large attendance. This kind of meeting is especially commended as a beginning for members who are timid about conducting a League meeting.

WISCONSIN

—The Luther League of Trinity Church, Madison, recently tendered a reception to Lutheran students. This League has undertaken the work of conducting a Sunday afternoon service in the county jail.

IOWA

—The Luther League at North Liberty, Rev. A. M. Sappenfield, pastor, was organized October 28 with eighteen charter members. The following officers were elected: President, Rev. A. M. Sappenfield; vice president, Mrs. John Zellen; secretary, Miss Geneva Crozier; treasurer, Miss Grace George. Devotional meetings, at which the Topics are used, are a feature of the League's work. These meetings are attended by many members of the congregation not associated with the League. The League's prospects are bright.

OREGON-WASHINGTON

Columbia District.

—The eighth convention of the Columbia District Luther League was held in Zion Lutheran Church of The Dalles, Ore., October 20 and 21. The churchly sanctuary was draped with the Luther League colors, a large emblem being the centerpiece. In one arch was the Latin couplet, "Ore et Labora," the convention theme being "Praying and Working." The entire delegation

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from Astoria, and Portland, Ore., and Vancouver, Winlock, Chehalis and Ridgefield, Wash., came up the mighty and scenic Columbia River by steamer. On their arrival a banquet and reception was given them in the church parlors.

At the first session, Tuesday at 8 p. m., the vested boy choir assisting in the hymns and liturgy and the pastor loci, Rev. M. E. Boulton, conducted the opening service. Rev. Boulton welcomed the delegates and visitors, and W. S. T. Derr, president of Columbia District League, responded. Rev. W. C. Drahn, of Vancouver, Wash., addressed the convention upon the theme, "Praying and Working." Miss Lillie Criss, of Vancouver, sang a solo; Rev. Gustaf E. Rydquist, of Astoria, Ore., addressed the convention upon "Luther as a Spiritual Adviser." The choir rendered the anthem "Rejoice in the Lord."

At the second session, Wednesday morning, the report of the Credential Committee showed forty-four delegates, alternates and pastors present.

The president's report showed progress in the work of the Leagues, and two new Leagues, from Chehalis and Winlock, Wash., had sent delegates authorized to seek admission into the District League. He spoke of the high purpose of the Luther League movement. "Education is our means. Our Luther League and our Young People's Societies are the schools that must train the workers; these conventions for which we have labored, prayed and worked are but institutes to develop, spiritually, mentally and morally those qualities of our youth that need but be directed in order to best serve the Church. We must grasp the practical values, those things that mean work, work that will arouse activity and desire to enlarge the scope, that will draw out the questioning disposition as to what can I do?" He also recommended that the Oregon-Washington League be supported in all its efforts. He further recommended that the District League support the work of the General Secretary of the Luther League of America through the hands of the bi-State League. The treasurer's report showed a balance of $60 on hand. The reports of the various vice presidents representing the local bodies all were encouraging and bespoke development in the various departments of work. The election of officers resulted in the selection of W. S. T. Derr, president; Miss Alema Lavina Nyland, Astoria, secretary; Miss Frun Church, statistical secretary; Miss Louise Cramer, treasurer.

Mr. H. A. Nielsen, of the Vancouver delegation from Ridgefield, Wash., presented a most excellent paper upon "Cultivation of Prayer." President Derr, Miss Alice Koch, of Portland,

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Rev. Drahn, of Vancouver, and Rev. Holl, of Chehalis, all discussed this very important subject on helpful and practical lines. Miss Charlotte Church, of Portland, presented a paper, "The Use and Advantage of Prayer." Miss Church's paper showed much practical thought and study. Misses Aiema Nyland and Esther Asp, of Astoria, discussed this paper, after which there was much general discussion. The delegates were served with dinner in the Sunday school room, where much good fellowship was enjoyed. The visiting delegation was then taken to a very high bluff overlooking the city and the Columbia River trailing its way by the Cellilo and Cascades, and the great fruit districts in the valleys south of the city.

In the afternoon the following four well written papers were presented: "Personal Piety," by Miss Laura Anderson, of Astoria; "Personal Work," by Miss Mary Abers, of Chehalis; "Luther, the Reformation, Its Effects and Lessons," by Carl Nickelsen, of The Dalles; "The Practical Usage of the Daily Scripture Readings as Help in the Presentation of the Topics," by Miss Amalia Gruber, of Winlock. These papers were ably discussed.

Miss Mary Koch reported the work of the recent Bi-State Convention, and W. S. T. Derr presented the work of the recent National Convention at Chicago. The convention adopted a resolution endorsing the Luther rally to be held at Seattle during the Alaska-Yukon-Pacific Exposition. The convention authorized the Extension Committee to place a Luther League Handbook in the hands of all Lutheran pastors in the District. The rally service was held Wednesday evening. Rev. William F. Holl conducted the vesper service. "Luther and the Spirit of Our Times" was the subject of an interesting and practical address by Rev. J. A. Leas, of Portland. An anthem by the Astoria delegation was rendered very acceptably. Rev. Carl J. Renhard, of Portland, pastor of the Emmanuel Swedish Lutheran Church, delivered an address on "Our Youth and the Possibilities of the Future." Mrs. M. E. Boulton and Miss Josephine Nickelsen sang a duet. President Derr read a letter from Rev. William Brenner, of Toledo, former pastor of The Dalles Church, and thanked the entertaining congregation and League for their kindness and hospitality. The convention was then closed with the Rally Hymn. The next convention will be held in Portland, October, 1909.

CALIFORNIA

—A banquet was given by the Luther League of the First Church of Los Angeles on October 23. Music by the Sunday school orchestra and entertaining addresses made an enjoyable evening.

CANADA

—The first rally held by the Luther League of Canada occurred at Waterloo, in St. John's Church, Rev. E. Eockelmann, pastor, on Monday, November 9. Rev. J. A. Miller, of Galt, president of the Canada League, presided. The musical and devotional service began with the singing of the inspiring Luther League Rally Hymn. Addresses were delivered on "Luther," by Rev. H. A. Kunkle; "Result of the Reformation," by Rev. F. E. Oberlander; "The Lutheran Church in Canada," by Rev. M. J. Bieber. The meeting was attended by about 1,000 people, most of the Leagues being represented. The Luther League at Guelph, Rev. H. A. Kunkle, pastor, is this year studying the books of the First Reading Course.

PORTO RICO

—A very pleasant and successful reception was tendered Miss May C. Mellander upon her return to Porto Rico last October by the Luther League of San Juan. A program was rendered consisting of talks by several present and of music by the choir. After this a social time was enjoyed by the many assembled, and refreshments were served by the members of the League.

—At the last meeting of this organization a report from the National Convention was given by its delegate. All were greatly interested to hear from this splendid gathering of Lutherans and to know of the work being done by the Luther League of America. The members were very much pleased to receive the badges which the Chicago committee, through Mr. J. Alex. Nelson, sent to them as souvenirs. These, together with the Convention Number of The Review, will help to remind them that they too are a part of the mighty army working for Christ.

Wonderful changes have taken place in Porto Rico during the last few years. This could be seen on the 10th of November, when the third conference of all the Protestant workers on the island was held in San Juan. The two evening sessions were held in the theatre where large and attentive audiences assembled, although it had been announced in the Cathedral the Sunday before that any one who attended these meetings would be excommunicated. The Mayor in his address of welcome said it was the first time in the history of the city that a public officer had welcomed an evangelical conference. He did so most heartily, telling what Protestantism represents.

It was significant that this gathering should take place on Luther's birthday. This fact was brought out by Rev. Ostrom in an address delivered by him, and afterward by other speakers from the other denominations. Especially was this done by one who had been a priest, and who told of the part Luther holds in giving the Bible to the people.

Two interesting incidents occurred in connection with this meeting. One of the Presbyterian ministers, in introducing himself to the Lutheran representatives, said he could not help but know it was Luther's birthday, since he had been a Lutheran for four years, being a graduate of one of our Lutheran Colleges. He later entered a Presbyterian seminary. Another said he was baptized and confirmed a Lutheran, but now is a Congregational missionary. He still has a love for his mother Church. In the summer a splendid addition was made to the missionary force in San Juan in the wife of one of the Presbyterian pastors. She is a Lutheran from one of our cities in the East.

Our Christmas Juniors

DEPARTMENT EDITED BY REV. C. ELVIN HAUPT, D.D., LANCASTER, PA.

"What do you want for Christmas?" This is the question that goes flying about here and there "in the air," so to say, these pleasant, cheery winter days. And, oh! how many are the ways in which we try to answer this great query. Do we all think of the "one thing needful," the life-gift brought by the Holy Spirit and embodied in the Christ-child? It is this gift that has made Christmas and made it indispensable in modern human life.

—❦—

Welcome! How hastily do the days of the Advent come flitting across the field of action, each appearing and flashing its impress, then making way for its successor. We welcome them one by one. Each is as necessary as the link of a chain, that holds its place amid the others. And how welcome, especially to the hearts of our Juniors, is the holy day of Christmas, with its precious notes of joy, its carols, its old sweet story of the holy Child Jesus, its tree, decked with many gifts and dainty devices, all reminding us of the wonderful gift of God that brings safety and peace across the sunny Southlands and the starlit snow of the North. Let all rejoice. God's Son is given unto us!

—❦—

The Books, the Topics, the Badges and the Helper are making our Luther League work more and more easy with each recurrence of the Birthday of our King. The work is progressing and the field is growing wider continually.

—❦—

The Juniors of today are the rising young pastors, the future elders, deacons and deaconesses of tomorrow. The happy hours now spent in mutual improvement and innocent recreation will more and more qualify them for what is yet in store in the noble lives of the Church, the school, the household and the social company.

—❦—

Have we any poor that we can remember in our thoughtful gifts at Christmas?

—❦—

Surely there is at least one boy or girl whom you can bring to the League or school or church!

—❦—

Pray do not do wrong just to please a tempting world. Better please your best friend Jesus than sacrifice your true happiness.

"The year
Has gone, and with it many a glorious throng
Of happy dreams. Its mark is on each brow.
Its shadow in each heart. In its swift course
It waved its scepter o'er the beautiful
And they are not."

—❦—

Here are a few old but timely rules for the Junior League worker:

1. Be on hand in good time.
2. Freely use your service till you know it well.
3. Follow the meeting with a true, pure life.
4. Give attention to the formation of every good habit.
5. Read the best books.
6. Work.
7. Keep on.

—❦—

The program of the meeting of a Junior League may be readily varied to suit the conditions as they arise. Here are several:

1. Gloria Patri; hymn; learning the books of the Bible; Luther's (morning or evening) prayer [see the Catechism]; verses recited at roll call; enrolling new Leaguers; learning the golden text; hymn; topic (or Bible story); closing prayer (including a prayer for those whose birthday has occurred, the sick, etc.); closing hymn and final verse (Psalm 121:8); collection of offerings and distribution of gifts, and work for the next meeting.

2. Gloria Patri; hymn; learning the Ten Commandments; Luther's (morning or evening) prayer; verses at roll call; enrollments; new hymn taught; reports of various working committees; the topic (or a talk on morals or good manners); prayer; closing hymn; prayer (Lord's Prayer); verse; collection and distribution of work for next meeting.

3. Gloria Patri; hymn; learning a psalm (say 23 or 24); prayer; roll and verses; new members; new hymn taught; the topic (or a useful story told); recitations; social features; closing hymn, etc; collections and distributions.

4. Gloria Patri; hymn; learning the creed; reports of committees; prayer; roll and verses; new members; learning a new hymn; a story from Church history; the topic; a solo or duet; closing exercises; collections and distributions.

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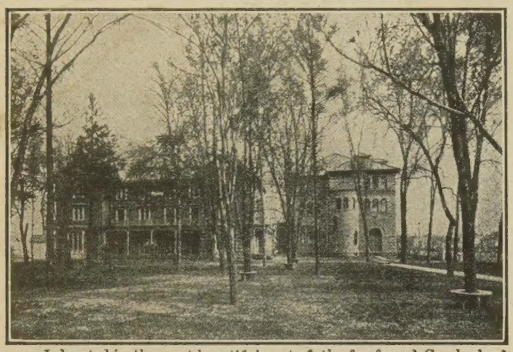

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